

History was valued by the sixteenth century as a great storehouse of examples, and, therefore, a much better instructor for the gentleman in politics and morals than philosophy.¹ Elyot says that "Cicero, father of the latin eloquence, saileth an historie 'the witnessse of tynes, maister of life, the lyfe of remembrance, of truthe the lyght, and messenger of antiquite'."² He, himself, thinks that, "In the lernynge of these autors a yonge gentilman shal be taught to note and mark, not only the ordre and elegancie in declaration of the historie, but also the occasion of the warres, the counsailes and preparations on either part, the estimation of the capitaines, the cocontinuance of the batlle, the fortune and successse of the holle affaires. Semblably out of the warres in other dayly affaires, the astate of the publike weale, if hit be prosperous or in decaye, what is the very occasyon of the one er of the other, the forme and maner of the governance therof, the good and evyll qualites of them that be rulers, the commodities and good sequele of vertue, the discommodities and evyll conclusiōn of vicious license."³ Chesterfield in his Letters reviews ancient history for his son and explains the forms of government, characters of various great leaders, and discusses the great practical value of history to one who plans statesmanship. In Letter XVI, he writes, "By the help of history, a young man may, in some measure, acquire the experience of old age. In reading what has been done, he is apprised of what he had to do; and the more he

1. *Doctrine of English Gentleman*, p 133.

2. *The Boke Named the Goverour*, p 44 ff.

3. *Op. cit.*, p 47.